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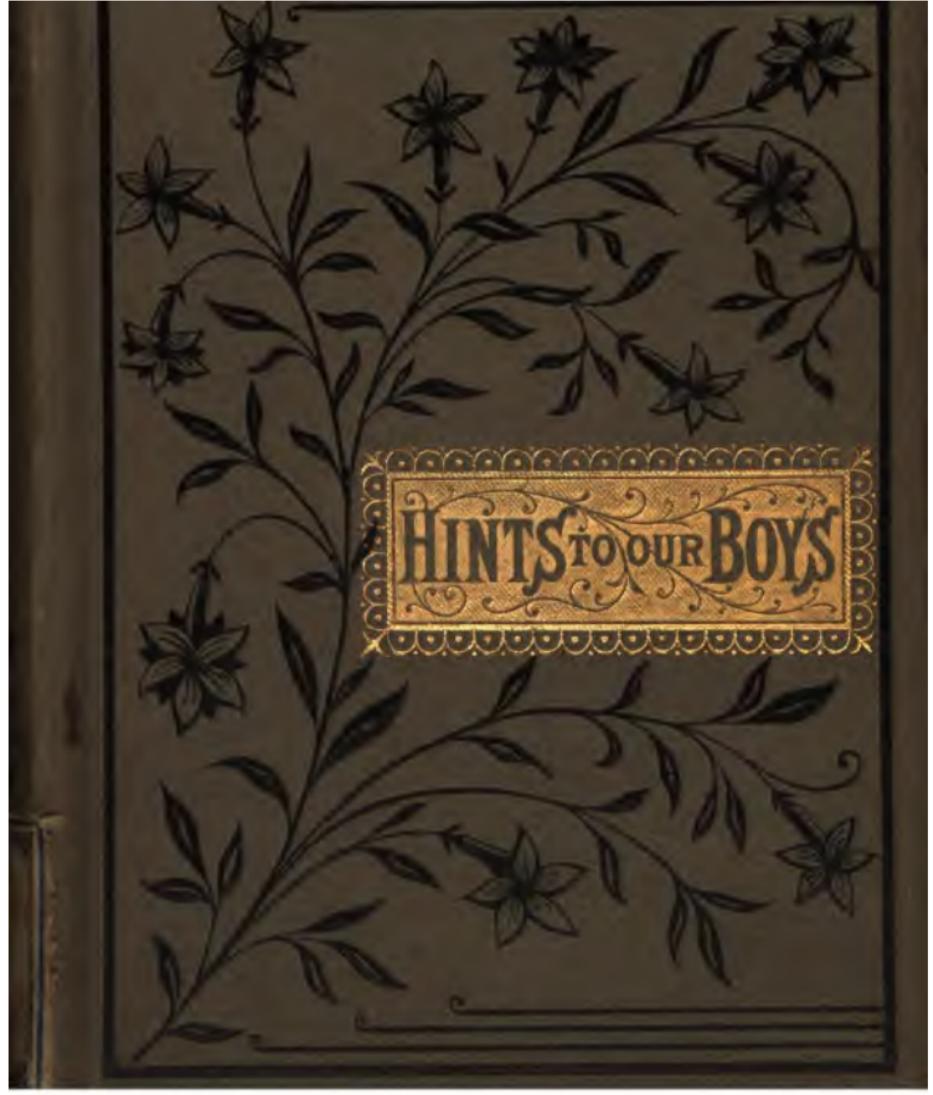
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The image shows the front cover of a book. The cover is dark brown or black with a decorative floral pattern in a lighter color, possibly gold or light brown. The pattern consists of several five-petaled flowers and long, slender, leafy branches that curve across the cover. In the center, there is a rectangular gold-colored label with a decorative border. The text on the label is 'HINTS TO OUR BOYS' in a stylized, serif font. The word 'HINTS' is large and bold, while 'TO OUR' is smaller and in a script-like font, and 'BOYS' is also large and bold. The entire cover is framed by a thin, dark border.

HINTS TO OUR BOYS







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**HINTS TO OUR BOYS.**



HINTS  
TO  
OUR BOYS.

BY  
ANDREW JAMES SYMINGTON.



ALEX. GARDNER,  
PAISLEY AND LONDON.

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1884.

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# HINTS TO OUR BOYS.



## CHAPTER I.

### **Introductory.**

‘JOHN,’ said an old gentleman to his son, who was also a father, ‘Have you got any boys who are in their *teens*? for, if you have, you will find that they think they know everything far better than you do; and, in short, that the world is so much changed since your day, that your old notions about

things in general have become quite antiquated and effete, and are now no longer applicable to them; while any particular bit of advice you may tender only confirms their private opinion that you know absolutely nothing at all either about them or about the matter in hand.'

John, who—as their shrewd grandfather very well knew—happened to have three boys between the ages of fourteen and eighteen, listened with much interest as his father went on to say:—'By the time your lads have reached the *twenties*, it will probably then begin to dawn upon them that, perhaps, after all, you may chance to know a little about some few things; and, that it may be

worth their while, at least to *hear* what you have got to say, subject to the after consideration of their own superior judgment.

‘But, depend upon it, John, sometime, sooner or later, before the *thirties* are reached, experience will have taught them the value of your advice ; your counsel in every important move will then be eagerly sought after, and be confidently and gladly followed.’

Now, although you, our boy-readers, may smile and protest, there was no little truth in this old gentleman’s way of putting the matter. We wish, therefore, here to say a few friendly words on habits and manners, with a view to aid you in the formation of character—words that may be helpful to you,

both now, when you are in your teens, and in after years, by putting you on the right track for getting along, and so becoming useful and happy members of society.

## CHAPTER II.

**On the Formation of Character.**

**T**O begin at the beginning—‘The fear of the Lord is the beginning of Wisdom,’ and wisdom manifests itself in Truth, Reverence, and Obedience. These three are the only sure foundations on which character can be built. Should any one of them be wanting, the superstructure will certainly crumble into dust. If you would be truly wise, often read and ponder the Proverbs of Solomon, so as to steep them in your memory ; thus, in daily life, you will be better able, on occasion, to

find needed help from their pithy and practical precepts.

TRUTH, Lord Bacon called 'the cement of society.' Sir Thomas Browne said, 'The liar is brave towards God and a coward to men;' and the father of the chivalrous Sir Philip Sidney wrote to his son, 'Above all things, tell no untruth; no, not in trifles. The custom of it is naughty; and let it not satisfy you that, for a time, the hearers take it for a truth; for after, it will be known as it is, to your shame; for there cannot be a greater reproach to a gentleman than to be accounted a liar.' . . . 'Take heed that thou be not found a liar; for a lying spirit is *hateful both to God and man.* A liar is com-

monly a coward, for he dares not avow the truth. A liar is trusted of no man, he can have no credit either in public or private ; and if there were no more arguments than this, know that our Lord, in St. John, saith that it is *a vice proper to Satan*, lying being opposite to the nature of God, which consisteth in truth ; and the gain of lying is nothing else, but not to be trusted of any, nor to be believed when we say the truth. It is said in the Proverbs that *God hateth false lips ; and he that speaketh lies shall perish.*'

Therefore, be always truthful, straightforward, and manly.

Without REVERENCE for GOD, and for that

which is most noble and God-like in man, and an humble, teachable spirit, how can we assimilate anything which is truly great, good, or wise—or make any real progress, either moral or intellectual ?

Man is in duty bound to OBEY God ; and, in accordance with the Divine Law of the Universe, parents are commanded to train up and discipline a child in the way he should go. On the other hand, the Fifth Commandment requires the child to obey his parents ; and it is a privilege as well as a duty—in fact, the pre-requisite condition of his own well-being, that he should do so. This is the Divinely appointed way, expressly so arranged for the right on-going

of the world. Be it remembered, too, by the young—that a habit of strict and conscientious obedience is the surest way of acquiring the ability to command.

Throughout the Bible, Truth, Reverence, and Obedience are everywhere inculcated, and exemplified in the best of men ; towards the formation of character, then, let every one, with God's help, earnestly strive to possess these high and indispensable qualities,

‘ Nor bate a jot  
Of heart or hope ; but still bear up and steer  
Right onward.’

ever, as Tennyson said of the late Prince Consort—

‘ Wearing the white flower of a blameless life.’

It is the recorded experience of the good, that a blessing follows the observance of the Lord's Day, while the neglect of it is usually the first downward step taken by the criminal classes. The three nations that pay most regard to a rest-day are also the richest:—the Jewish, the British, and the American.

Sir Walter Raleigh says :—‘ There is nothing more becoming any wise man than to make choice of friends, for by them thou shall be judged what thou art. Let them, therefore, be wise and virtuous.’

Wordsworth expressed a deep philosophical truth when he wrote, ‘ the child is father of the man ;’ for the germ of character fostered and developed in youth, largely influences

manhood, and consequently the good or evil that vibrates on to a distant future from every man. Let this thought, then, be deeply lodged in every youthful mind, that ‘now is the crisis of life—that every hour of time, every habit of thought, feeling, or action, the book or paper you read, the words you hear, the companions with whom you associate, the purposes you cherish—each makes its indelible mark, and all combine and work together in forming you for future honour, usefulness, and happiness, or for shame, misery, and death.’

The Rev. George Everard, M.A., in an admirable book for young men, called ‘Strong and Free,’ says :—‘A man is known

by his friends. But more than this—a man is made or marred by his friends. Companionship is one of the great factors of life.'

'Choose for your friends the good and upright and moral. Throw in your lot with those who fear and love God, and they will strengthen your resolutions and help you when weak and tempted. Give yourself up to the society of the ungodly, and you will fall into their ways and share their misery. A bad companion is about the very worst enemy you can have, though a bad book may do you almost as much harm. Keep clear of both. Mind the paint. Don't touch pitch. Go the other side the road

rather than shake hands with one who may draw you along with him in the path of evil.'

In choosing companions, then, seek to distinguish between appearances and realities.

In your studies, be thorough, and master one chapter before you pass on to the next ; knowledge is only the raw material of wisdom—a truth which is too often overlooked in the teaching of children and youths ; for unless food be assimilated, it cannot nourish the system. 'How is it that you do not understand that simple thing ?' said a teacher to a child. 'I don't know, teacher ; I often wonder at it myself ; and I sometimes think that I have so many things to *learn*, that I have no time to understand things.'

That child's remark wisely hits the truth, and we commend it to all who have practically to do with educational matters. In many schools, the absurd and cruel forcing system commonly pursued is productive of incalculable evils, physical and mental ; for the oppressive drudgery of so much lesson-preparation assuredly robs a child of its youth, injures the brain, and is of comparatively little use, either at the time or in after-life.

While admitting that the memory ought to be cultivated to a moderate extent, and a knowledge of facts and general information acquired, so as to form a basis on which to build and reason, still, the great object of all

education surely ought to be the healthy development of the religious and moral nature, and of the intellectual faculties—in short, heart first, then head ; for

‘ It is the heart, and not the brain,  
That to the highest doth attain.’

In this way there is far more hope of young people being taught to think and act rightly for themselves, than when they are merely overtasked, slaved, and crammed with a transient, hazy, verbal smattering of the *ologies*.

An old German writer of the thirteenth century says :—‘ He who directs his life well, understands the best sort of grammar : to speak from the heart, and tell the truth, is

very good dialectic, and it will serve very well for rhetoric also. He who runs up a long score of good actions, succeeds well in arithmetic ; and the man whose life is *starry* with virtues is a famous astronomer. This is the kind of education which all the people ought to have.'

At Aylesbury, after the passing of Mr. Forster's Bill and the modification of the Education Act, under the pressure of the secularist supporters of the Government, Mr. Disraeli expressed his belief that it was but a measure of transition.

'It would,' said he, 'put an end to some difficulties and help on to some advantages, but he could not believe that the people of

this country would in the long run be entirely satisfied with the existing provision for education. They would require richer and more various elementary education, and, when they obtained that, they would require a religious education ; because, as their intelligence expanded and was cultivated, they would require information as to the relations which exist between God and man, as the most interesting portion of the knowledge they would seek to acquire.'

As to what a boy's character should be, a philosopher has well said :—'First—Be true—be genuine. No education is worth anything that does not include this. A man had better not know how to read—he had better

not learn a letter of the alphabet, and be true and genuine in intention and in action, rather than, being learned in all sciences and in all languages, to be at the same time false in heart and counterfeit in life. Truth is more than riches, more than culture, more than earthly power or position.—Second—Be pure in thought, language and life—pure in mind and in body. An impure man, young or old, poisoning the society where he moves with impure stories and bad example, is a moral

ulcer, a plague-spot, a leper, who ought to be treated as were the lepers of old.—Third—Be unselfish. Care for the feelings and comfort of others. Be polite. Be just *in all dealings* with others. Be generous,

noble, and manly. This will include a genuine reverence for the aged and for things sacred.—Fourth—Be self-reliant, and self-helpful even from early childhood. Be industrious always, and self-supporting at the earliest proper age. Remember that all honest work is honourable, and that an idle, useless life of dependance on others is disgraceful.'

When a boy has learned these four things, when he has made these ideas a part of his being—however young he may be, however poor, or however rich—next to the great saving truths of revealed religion itself, of which these traits are the outcome, he has

learned some of the most important things he ought to know when he becomes a man.

Let boys also learn that success costs something; that they must determine, in spite of weariness and disappointment, to persevere; that they must learn submission to those who are over them, and cheerfully meet every requisition made upon them. Teach them to have nothing to do with idlers and spendthrifts and fast fellows. Don't believe in any genius, or luck, or chance. It is *application* that pays, in the long run. The essential specialities of a good business man might be comprised in these three items: good principles, good temper, and good sense. And be sure of this: if you

are men,—true, faithful, upright, intelligent men,—the world will want you, and you will readily find your place.

‘Who cares to subsist,’ says Sir Thomas Browne in his *Hydriotaphia*, ‘like Hippocrates’s patients, or Achilles’s horses in Homer, under naked nominations, without deserts and noble acts, which are the balsam of our memories, the *entelechia* and soul of our subsistencies? To be nameless in worthy deeds, exceeds an infamous history. The Caanani-tish woman lives more happily without a name, than Herodias with one. And who had not rather have been the good thief, than Pilate?’

‘The way to gain a good reputation, accord-

ing to Socrates, is to 'endeavour to be what you desire to appear.' Francis Quarles quaintly says, 'Be wisely worldly, be not worldly wise.' Good Bishop Hall calls 'Moderation'—'the silken string running through the pearl chain of all virtues'; and the German poet Novalis has defined character to be 'a perfectly educated will.'

'No pleasure,' says Bacon, 'is comparable to the standing upon the vantage ground of truth.'

George Herbert writes :—

'Dare to be true, nothing can need a lie ;  
A fault which needs it most grows two thereby.'

Cowper affirms :—

‘He is the freeman whom the truth sets free,  
And all are slaves besides.’

And Burns boldly declares :—

‘An honest man’s the noblest work of God.’

## CHAPTER III.

**On Leaving School for a Profession or  
Business.**

**T**HE time for leaving school is generally looked forward to as an emancipation from the irksome and, often, far too heavy task of preparing lessons in the evenings ; but, after school is left, boys as often regretfully look back from 'dry drudgery at the desk's dead wood' to 'the days that are no more'—to the weekly Saturday holiday, and to the long vacation in the sweet summer-time. It is not an uncommon thing to learn the value of privileges, for the first time, only when we are de-

prived of them. The future lures us on and on, even beyond the confines of time, to spirit-realms. Wordsworth truly and philosophically said that man is always occupied with 'something evermore about to be !'

But as, in a certain sense, the present alone is ours, let us use it well ; for it is ever becoming an irrevocable past, and, at the same time, potentially influencing the future.

Sir Arthur Helps says, that temperament is one of the great aids or hindrances to the success of a man and that he deems a combination of the desponding and the resolute best—or rather of 'the apprehensive and the resolute ;' so that they secretly rely upon nothing and upon nobody and are pre-

pared for all emergencies. 'Such,' says he, 'is the temperament of great commanders.'

In regard to the choosing of a profession, he advises, that you 'be not over-choice in looking out for what may exactly suit you, but rather be ready to adopt any opportunities that occur. Fortune does not stoop often to take any one up. Favourable opportunities will not happen precisely in the way that you have imagined. Nothing does. Be not discouraged, therefore, by a present detriment in any course which may lead to something good. Time is so precious here. Get, if you can, into one or other of the main grooves of human affairs.'

'Luck,' said Garfield, 'is an *iguis fatuus*.

You may follow it to ruin, but never to success. . . Things don't turn up in this world until somebody turns them up.'

'You do well, my dear Sir,' said Cowper the poet to a young man entering on a professional career, 'to improve your opportunity ; to speak in rural phrase, this is your sowing-time, and the sheaves you look for can never be yours unless you make that use of it. The colour of our whole life is generally such as the three or four first years in which we are our own masters make it. Then it is that we may be said to shape our own destiny, and to treasure up for ourselves a series of future successes or disappointments.'

And E. A. Hunter, an American author, addressing boys training for business, says :—

‘The first year of a boy’s business life is a critical one. He comes, perhaps, from a country home, certainly from a school-life well hedged about and protected by careful parents and teachers. He has lived, heretofore, under conditions in which it was easier to go right than wrong, and it is indeed a change when he takes life into his own hands and plunges into a great city’s business current whose ramifications encircle the whole world, and becomes one little atom in its force. Then it is he gets his first practical experience of life, and gains his first real knowledge of men and things. Then, too,

he begins to find out what mettle he himself is made of, and to shape his life's course, and as he gives it an upward or a downward curve, so it is apt to continue.

‘A boy's first position in a commercial house is usually at the foot of the ladder ; his duties are plain, his place is insignificant, and his salary is small. He is expected to familiarize himself with the business, and as he becomes more intelligent in regard to it he is advanced to a more responsible place. His first duty then, is to his work. He must cultivate, day by day habits of fidelity, accuracy, neatness, and despatch, and these qualities will tell in his favour as surely as the world revolves. Though he may work

unnoticed and uncommended for months, such conduct always meets its reward. . .

‘The boys who are growing up to take the places of those men who now direct our commerce and manufactures, should be noble-hearted, honourable, and intelligent men, not amassing wealth for its own sake, or for the selfish pleasure which it brings, but to bestow it in a wise philanthropy for the comfort, welfare, and advancement of their fellow men.’

Listen, also, to what the poets say on this subject ; for they are admitted, by the wise, to be the most philosophical teachers of mankind :—

Shakspeare, who ‘was not of an age, but for all time,’ asserts :—

‘ Men at some time are masters of their fates ;  
 The fault, dear Brutus, is not in our stars,  
 But in ourselves, that we are underlings.’

He elsewhere says :—

‘ There is a tide in the affairs of men  
 Which, taken at the flood, leads on to  
     fortune ;  
 Omitted, all the voyage of their life  
 Is bound in shallows, and in miseries.  
 On such a full sea are we now afloat :  
 And we must take the current when it serves,  
 Or lose our ventures.’

Old George Chapman, the translator of  
 Homer, thus quaintly expresses the same  
 truth :—

‘ There is a deep nick in Time’s restless wheel  
 For each man’s good, when which nick  
     comes, it strikes.’

Milton says :—

‘ Accuse not Nature, she hath done her part;  
Do thou but thine ;’

and George Herbert writes :—

‘ Help thyself, and God will help thee.’

Shakspeare, however, frankly admits that—

‘ Fortune brings in some boats that are not  
steer’d.’

So, let us follow Addison’s wise resolve,  
when he declares :—

‘ Tis not in mortals to command success,  
But we’ll do more, Sempronius ; we’ll de-  
serve it.’

Sir Walter Scott, writing to a youth who had

newly obtained a situation, gave him this excellent advice :—

‘You must beware of stumbling over a propensity which easily besets you, from not having your time fully occupied. I mean what women very expressively call *dawdling*. Your motto must be, *Hoc age* (This do). Do, instantly, whatever is to be done, and take the hours of recreation after business, and never before it. When a regiment is under march, the rear is often thrown into confusion because the front do not move steadily, and without interruption. It is the same thing with business. If that which is first in hand is not instantly, steadily, and regularly despatched, other things accumulate behind, till

affairs begin to press all at once, and no human brain can stand the confusion. Pray, remember this: this is a habit of mind which is very apt to beset men of intellect and talent, especially when their time is not regularly filled up, and is left at their own arrangement. But it is like the ivy round the oak, and ends by limiting, if it does not destroy, the power of manly and necessary exertion. I must love a man so well, to whom I offer such a word of advice, that I will not apologise for it, but expect to hear you are become as regular as a Dutch clock—hours, quarters, minutes, all marked and appropriated. This is a great cast in life, and it must be played with all skill and caution.'

The following excellent business maxims, by the late Bishop Middleton, are worthy of being committed to memory, in order that we may have friendly monitors at hand, always ready to inculcate sound principles when occasions arise on which they are needed:—

‘Maintain dignity without the appearance of pride. Persevere against discouragement. Keep your temper. Be punctual and methodical in business and never procrastinate. Preserve self-possession, and do not be talked out of conviction. Never be in a hurry. Rise early and be an economist of time. Practice strict temperance. Manner is something with everybody, and everything with some. Be

guarded in discourse, attentive and slow to speak. Never acquiesce in immoral or pernicious opinions. Be not forward to assign reasons to those who have no right to ask. Think nothing, in conduct, unimportant or indifferent. In all your transactions, remember the final account.'

During business hours, whatever your occupation, be it profession or business, apply yourself to it *con amore*; and resolve thoroughly to master it, even to the minutest detail. Towards this, strict 'attention, accuracy, method, punctuality, and despatch,' are requisite. Neglect nothing; for little things that may seem very trifling to the uninitiated, are often, in reality, all-important.

If you would be independent, you must be industrious. Do not be content to lean upon others and wait for help. The indolent and vacillating never succeed. Let a youth adopt the Roman maxim, 'I will either find a way, or make one.' If you can't get the opportunity or position you want, take the next best that is available. Don't be idle.

'Sloth, like rust, consumes faster than labour wears; while the used key is always bright.'

'He that riseth late must trot all day, and shall scarce overtake his business at night; while Laziness travels so slowly, that Poverty soon overtakes him.'

*Activity is not always Energy, for, in*

order to success, labour must be rightly directed—else it is wasted and worthless. Real energy is disciplined, steady and persevering, till it compasses what it definitely aims at.

‘There is nothing,’ says Francis Osborne, speaking of the greatness and corruption of the Court of Rome, that ‘Idleness and Peace make not worse : Labour and Exercise better. The tree that stands in the weather roots best and deepest ; The running water, and air that is agitated, are most wholesome and sweet. The cause of this may be deduced from God’s eternal decree, that *nothing in nature should remain idle or without motion.*’

‘ An idler is a watch that wants both hands ;  
As useless if it goes, as if it stands.’\*

Do your duty faithfully, to the best of your ability, come what will. To a young midshipman, Admiral Collingwood gave the following manly and sensible advice :—‘ You may depend upon it, that it is more in your own power than in anybody else’s to promote both your comfort and advancement. A strict and unwearied attention to your duty, and a complacent and respectful behaviour, not only to your superiors but to everybody, will ensure you their regard, and the reward will surely come ; but if it should not, I am

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\* Cowper.

convinced you have too much good sense to let disappointment sour you. Guard carefully against letting discontent appear in you. It will be sorrow to your friends, a triumph to your competitors, and cannot be productive of any good. Conduct yourself so as to deserve the best that can come to you, and the consciousness of your own proper behaviour will keep you in spirits if it should not come. Let it be your ambition to be foremost in all duty. Do not be a nice observer of turns, but ever present yourself ready for everything, and, unless your officers are very inattentive men, they will not allow others to impose more duty on you than they *should.*'

Garfield said—‘In order to have any success in life, or any worthy success, you must resolve to carry into your work a fulness of knowledge—not merely a sufficiency, but more than a sufficiency. Be fit for more than the thing you are doing. If you are not too large for the place, you are too small for it.’

Thomas Tegg, the publisher, attributed his success in life mainly to three things—‘punctuality as to time, self-reliance, and integrity in word and deed.’

The late distinguished Sir Robert Lush, one of the Lord Justices of Her Majesty's Court of Appeal, was the son of a poor industrious woman, who struggled to maintain

herself by keeping a small shop for stationery. He rose to his high and honourable position from being an errand-boy in a solicitor's office ; and, under the blessing of God, he owed his elevation to punctuality, an obliging disposition, diligence, thoroughness, steady perseverance, uprightness and intelligence.

Have the courage to leave a convivial party at a proper hour for so doing, however great the sacrifice ; and to stay away from one, upon any good grounds for objection, however great may be the temptation to go.

Scorn eye-service, for God always sees you ; be faithful and diligent, if you would succeed. According to a well-known German proverb, ' Every man must either be a

hammer or an anvil ;' you can be either the one or the other : consider well which of the two you intend to be.

### THE BATTLE OF LIFE.

' Go forth to the battle of life, my boy,  
Go while it is called to-day,  
For the years go out and the years come in,  
Regardless of those who may lose or win,  
Of those who may work or play.

And the troops march steadily on, my boy,  
To the army gone before ;  
You may hear the sound of their falling feet,  
Going down to the river, where two worlds  
meet,  
They go, to return no more.

There's a place for you in the ranks, my boy,  
And duty, too, assigned ;

Step into the front with a cheerful face,  
Be quick, or another may take your place,  
And you may be left behind.

There is work to be done by the way, my boy,  
That you never can tread again ;  
Work for the loftiest, lowliest men—  
Work for the plough, plane, spindle, and pen—  
Work for the hands and the brain.

The serpent will follow your steps, my boy,  
To lay for your feet a snare ;  
And pleasure sits in her fairy bowers,  
With garlands of poppies and lotus flowers  
Enwreathing her golden hair.

Temptations will wait by the way, my boy,  
Temptations without and within ;  
And spirits of evil, with robes as fair  
As those which the angels in heaven might  
wear,  
Will lure you to deadly sin.

Then put on the armour of God, my boy,  
In the beautiful days of youth ;  
Put on the helmet and breast-plate and shield,  
And the sword that the feeblest arm may wield  
In the cause of right and truth.

And go to the battle of life, my boy,  
With the peace of the Gospel shod,  
And before high heaven do the best you can,  
For the great reward and the good of man,  
For the kingdom and crown of God.'

## CHAPTER IV.

**The Value of Time.**

**M**AKE the most of your leisure hours. Time is, as Richter called it, 'the chrysalis of eternity,' and very precious. 'Dost thou love life,' said Franklin, 'then do not squander time, for that is the stuff life is made of;' therefore husband, and judiciously apportion it to study, recreation, and amusement. Sir Walter Scott, in a narrative of personal history, gives the following caution to youth :—'If it should ever fall to the lot of youth to peruse these pages, let such readers remember that it is with the deepest

regret that I recollect in my manhood the opportunities of learning which I neglected in my youth ; that through every part of my literary career I have felt pinched and hampered by my own ignorance and I would this moment give half the reputation that it has been my good fortune to acquire, if, by doing so, I could rest the remaining part upon a sound foundation of learning and science.'

Work when you work, and play when you play. Be in earnest with whatever you are about. Determine to navigate, and never be content merely to drift.

Of our leisure hours, the Rev. Henry Martyn Grout, D.D., at the Centennial of the

‘Concord Social Circle,’ on March 21st, 1882, wisely said :—‘There is hardly a surer means of determining the grade of a man’s culture, his intellectual quality, his moral proclivities, and his religious character, than by observing where he goes and what he does when the day’s work is over. Teach a people to spend their evenings and holidays and Sundays wisely, and you have made them prosperous, virtuous and happy. You have beforehand settled all the questions which so perplex social reformers. Nothing, of course, can rightly or really displace the restful and uplifting delights of home. This may be taken for granted. Anything which robs the home is no blessing—it is a curse.’

The main business of school was to furnish you with tools, and teach you how to use them in the subsequent work of self-culture—which, after all, is the highest kind of Education.

In carrying it out, let your home really be home to you, and spend most of your time there. Some boys altogether reverse this, the natural order of things; and instead of settling indoors to furnish their minds, go out a-visiting, or idling about, almost every evening; or remain in, to devour sensational novels from the Circulating Library. Such baneful habits too often lead to the formation of unworthy companionships; temptation is

tampered with, then yielded to; conscience gets seared; and the end of sin is death.

Everyone with whom we come into close contact influences us for good or for ill, and so makes us better or worse, whether at the time we are conscious of it or not. Hence the vital importance of choosing the right kind of associates—those who are wise and good, and from whose example we can learn what is helpful for us in the onward and upward path. ‘Words,’ says Thomas Hobbes, ‘are wise men’s counters, they do but reckon by them; but they are the money of fools.’ The proverb truly says, ‘Show me your friends, and I will tell you what you are.’ Better no companions than bad ones. In the Book of

Books it is written, 'He that walketh with wise men shall be wise ; but a companion of fools shall be destroyed '—a truth which has been amply confirmed by the experience of all the centuries.

Your leisure hours are, in a certain sense, the only hours you can call your own, and are, therefore, far too precious to be wasted or entirely frittered away. Time lost is lost for ever ; gone to the past it can never be recalled ; 'what we call time enough always proves little enough.'

Strive hard, then, to improve, and make the most of it. Use, as aids, what Dryden calls 'the spectacles of books.' 'A few books,' says Francis Osborn, 'well studied


and thoroughly digested, nourish the understanding more than hundreds but gargled in the mouth, as ordinary students use.' The field of study is wide: choose such branches of History, Geography, Literature, Science, Art, Music, or Language, as you feel most inclined for. Natural tastes and aptitudes will determine which.

How much the pleasure of a country walk is enhanced by a knowledge of Geology, Botany, Natural History; or by an artistic eye for the beauty of the landscape under ever varying atmospheric effects! This subject has been well illustrated in the story of 'Eyes and No Eyes' in 'Evenings at Home.'

Charles Lamb speaks of 'books which are no books.' In your reading, of whatever kind, always keep by the very best books which are to be had on the subject in hand. These take no more time to read—often less—than second or third-rate works, while the result is much more satisfactory. Now-a-days you have facilities, both for ascertaining the names of the best books, and for procuring them from libraries, such as the richest or most learned people, in olden days, did not possess.

'Were I to pray for a taste,' said Sir John Herschel, 'which should stand me in stead under every variety of circumstances, and be a source of happiness and cheerfulness to me

during life, and a shield against its ills, however things might go amiss, and the world frown upon me, it would be a taste for reading. Give a man this taste, and the means of gratifying it, and you can hardly fail of making him a happy man ; unless, indeed, you put into his hands a most perverse selection of books. You place him in contact with the best society in every period of history—with the wisest, the wittiest, the tenderest, the bravest, and the purest characters who have adorned humanity. You make him a denizen of all nations, a contemporary of all ages. The world has been created for him.'



Coleridge, speaking of the different kinds of readers, says :—

‘Some readers are like the hour-glass—their reading is as the sand. It runs in and runs out, but leaves not a vestige behind. Some like a sponge, which imbibes every thing, and returns it in the same state, only a little dirtier. Some like a jelly bag, which allows all that is good to pass away, and retains only the refuse and dregs. The fourth class may be compared to the slave of Golconda, who, casting away all that is worthless, preserves only the pure gems.’

What Fuller, the Church Historian, says of travellers, may also be fitly applied to readers :—

‘Labour to distil and unite into thyself the scattered perfections of several nations. But (as it was said of one who, with more industry than judgment frequented a college library, and commonly made use of the worst notes he met with in any authors, that “he weeded the library,”) many weed foreign countries, bringing home Dutch drunkenness, Spanish pride, French wantonness, and Italian atheism. As for the good herbs, Dutch industry, Spanish loyalty, French courtesy, and Italian frugality—these they leave behind them. Others bring home just nothing; and because they singled not themselves from their countrymen, though some years beyond the sea, were never out of England.’

‘ A man’s reading is usually a fair index of his character. Observe, in almost every house you visit, the books which lie customarily on the parlour table, or note what are brought home for perusal from the library, and you may form a pretty accurate idea, not only of the intellectual tastes and the general intelligence of the members of the family ; but also, and what is of deeper moment, of the moral attainments and spiritual advancement of the household. ‘ A man is known,’ it is said, ‘ by the company he keeps.’ It is equally true that a man’s character may be, to a great extent, ascertained by knowing what books he reads. A bad book cannot be read without leaving a baneful influence

behind it ; and it is almost impossible to peruse a good book without feeling better for it. Bad books are like ardent spirits—both intoxicate, one the mind, the other the body ; and the thirst for each increases by being indulged, and is never satisfied. Both ruin ; one the intellect, the other the health, and both the soul. Precious, on the other hand, and priceless, are the blessings that good books scatter on our daily path. They bring us into the society of the good, noblest, and truest men of all ages and countries, and carry us into the purest regions of earth, our own free will.'

Garfield beautifully says, ' All along dim centuries, are gleaming, lamps which n

has lighted ; and these are revealing to the historian the path which humanity has trod.'

What a high privilege it is to have free access to the 'Words that wise Bacon or brave Raleigh spoke,' and to have opportunities of 'beholding the bright countenance of truth in the quiet and still air of delightful studies,' so that if inclined, we can at least attempt, as Tennyson finely puts it,—

'To follow knowledge like a sinking star,  
Beyond the utmost bound of human thought.

Milton in his *Tractate of Education* says,  
'A good book is the precious life-blood of a master-spirit embalmed and treasured up on purpose to a life beyond life.' And he also speaks of those who are—'Enflamed with the

study of learning, and the admiration of virtue ; stirred up with high hopes of living to be brave men and worthy patriots, dear to God, and famous to all ages.'

'They are never alone,' says Sir Philip Sydney, 'that are accompanied with noble thoughts . . . high erected thoughts seated in the heart of courtesy.'

However much reading of a miscellaneous kind you contrive to overtake, it will become far more serviceable by being sorted and bound in sheaves. Lay down a main trunk-line, from which, other branch lines may diverge ; and you will find the great advantage of method, in courses of systematic *reading*. Even a little knowledge acquired

every day soon mounts up to a considerable aggregate.

Edmund Stone replied to the Duke of Argyll, in answer to the enquiry how he, a poor gardener's boy, had contrived to be able to read 'Newton's Principia' in Latin—'One needs only to know the twenty-four letters of the alphabet in order to learn everything that one wishes.'

Lord Brougham, in giving advice to a young student, said—'Try to know something about everything, and everything about something.'

Two kinds of knowledge are useful, viz. :—to know a subject ourselves ; or to know where we can find information about it when

required. Knowledge in the first instance is but raw material, and only becomes practical when it is converted into the right kind, when it is converted into wisdom.

Thus, a man, as Milton says, may be 'Deep versed in books and shallow in life'; and, on the other hand, the wisest men, like Sir Isaac Newton, at length come to regard themselves merely 'As children gathering pebbles on the shore of the great ocean of truth, which lies all undiscovered to the view of them !'

A mind well stored with what is good, has less room to spare for that which is bad. Gradually, too, the taste, by such constant use, comes refined ; first ceasing to crave :

ultimately rejecting, what is inferior in matter and manner. The attraction of that which is loud and sensational palls ; and in its place, with the approach of mental maturity, at length comes the healthy desire and keen relish for what is wholesome and nutritious, with due appreciation of calm, reflective, condensed wisdom drawn from the Divinely-arranged harmonies of the outward universe, which correspond with the inner and purest depths of the human heart. There is hope, for example, of a youth, when he begins to manifest a real appreciation of the noble teaching of Wordsworth.

Longfellow, in his poem entitled, 'The Builders,' aptly says :—

All are the architects of Fate,  
Working in these walls of Time ;  
Some with massive deeds and great,  
Some with ornaments of rhyme.

Nothing useless is, or low ;  
Each thing in its place is best ;  
And what seems but idle show  
Strengthens and supports the rest.

For the structure that we raise,  
Time is with materials filled ;  
Our to-days and yesterdays  
Are the blocks with which we build.

Truly shape and fashion these ;  
Leave no yawning gaps between ;  
Think not, because no man sees,  
Such things will remain unseen.

In the elder days of Art,  
Builders wrought with greatest care

Each minute and unseen part ;  
For the gods see everywhere.

Let us do our work as well,  
Both the unseen and the seen ;  
Make the house, where gods may dwell,  
Beautiful, entire, and clean.

Else our lives are incomplete,  
Standing in these walls of Time,  
Broken stairways, where the feet  
Stumble as they seek to climb.

Build to-day, then, strong and sure,  
With a firm and ample base ;  
And ascending and secure  
Shall to-morrow find its place.

Thus alone can we attain  
To those turrets, where the eye  
Sees the world as one vast plain,  
And one boundless reach of sky.

ere we would warn the young against  
s, billiards, or any games of chance that  
ld lead them to play for money ; as that  
nicious habit, once formed, invariably  
lds to disastrous results.

The poet Cowper, speaking of social  
onverse, fireside enjoyments, home-born  
appiness and the comforts of undisturbed  
retirement on the long winter evenings, with  
refined and sincere joy, exclaims :—

Cards were superfluous here, with all the  
tricks

That idleness has ever yet contrived  
To fill the void of an unfurnish'd brain,  
To palliate dulness, and give time a shove  
Time, as he passes us, has a dove's wing,  
*Unsoil'd*, and swift, and of a silken sound

But the World's Time is Time in masquerade !  
 Theirs, should I paint him, has his pinions  
 fledged  
 With motley plumes ; and, where the peacock  
 shows

His azure eyes, is tintured black and red  
 With spots quadrangular of diamond form,  
 Ensanguined hearts, clubs typical of strife,  
 And spades, the emblem of untimely graves.

Playing cards for 'pastime' or as an  
 'innocent amusement' soon becomes a pas-  
 sion, and, when once fixed, a man will forego  
 home, family, business and pleasure, and  
 suffer the loss of his all for the exciting  
 scenes of the card-table.

The late Dr. Holland, the accomplished  
 Editor of Scribner's Monthly Magazine,  
 said : ' I have all my days had a card-playing

community open to my observation, and I am yet unable to believe that that which is the universal resort of the starved soul and intellect, which has never in any way linked to itself tender, elevating, or beautiful associations—the tendency of which is to unduly absorb the attention from more weighty matters, can recommend itself to the favour of Christ's disciples. The presence of culture and genius embellish, but can never dignify it.

‘I have this moment,’ said he, ‘ringing in my ears the dying injunction of my father's early friend, ‘Keep your son from cards. Over them I have murdered time, and lost heaven.’ Fathers and mothers, keen v

sons from cards in the home circle. What must a good angel think of a mother at the prayer-meeting asking prayer for the conversion of her son whom she allowed to remain at home playing cards for 'pastime?'

The late Bishop Bascom, in denouncing all forms of iniquity, speaks of the 'gambler who, rather than not to gratify his passion for play, would stake the throne of eternity upon the cast of a die—who, unmoved by the tears and entreaties of her that bore him, the wife of his bosom, and the children of his love, continues to indulge his hated passion, until the infatuated reprobate would table his game upon the tomb of his father, or shuffle for infamy upon the threshold of hell.'

'Betting and gambling,' says Everard, 'every form and shape is injurious, and ought to be avoided. Whether it be at the billiard-table, or in a rubber of whist, on the race-course or elsewhere, nothing good will ever come of it. . . . It is an evil which takes such a firm grip of a young man. Like the cobra, it coils round him, and he cannot get free. If he wins, it urges him on to win more. If he lose, he will often borrow, beg, or steal, in the hope of making up for what he has lost. . . . Plain business duties, which are the surest road to an honest livelihood, are neglected or slurred over; . . . so everything soon goes to ruin, and a man is off to some

race or discussing some coming event with sporting companions. . . . Betting is founded on selfishness, and the consequence is that men who live by betting are, and cannot help being, the most selfish of men, and, I should think the most unhappy and pitiable; for if a man who is given up to selfishness, distrust, and cunning—who is tempted every hour to treachery and falsehood, without the possibility of one noble or purifying feeling, or the consciousness that he has done the slightest good to a human being,—if that man is not a pitiable object, I know not what is.’ One whom such a course brought to a felon’s doom remorsefully exclaimed, “Would that I had died before I had

meddled with sin ! Oh, that I could recall the bitter past ! *Drink and billiards have led me to this."*

In regard to time rightly apportioned for play, we do not purpose here to treat of the various in-door or out-of door games, for amusement, relaxation, or recreation ; however, in a word, we would say—that, moderate exercise in the open air is healthful and good, but that excessive athletic training is always attended by very serious dangers, and certainly should be avoided ; that, for the preservation of health, the body ought to be sponged rapidly with cold water every morning, when a plunge bath is not taken, and afterwards well rubbed with a rough towel ;

and every one, for the same reason, as well as for the manly look of it, ought to learn to *walk* like a soldier, with head erect, and with chest well thrown forward, so that the lungs may have free play and plenty of room to expand.

We close these remarks on the value of time—whether during professional, business, or lesson hours—by quoting the following lines from Lord Houghton :—

So should we live that every hour  
May die as dies the natural flower,  
A self-reviving thing of power’;

That every thought and every deed  
May hold within itself the seed  
Of future good and future meed ;

Esteeming sorrow, whose employ  
Is to develop, not destroy ;  
Far better than a barren joy.

## CHAPTER V.

**Economical Habits.**

WE must be just before we can be generous ; therefore, in order to be able to help others, we ought first to be self-sustaining. To attain this end, remember that not only is knowledge power, but *money* is power. Money can purchase commodities, and be it remembered that the basis of all value assuredly is labour.

Economy largely consists in looking after many *little things*, so as to avoid waste on the

one hand, and unnecessary expenditure on the other.

Small beginnings lead to great results; must take the first step on the ladder if would reach the top. Many of the rich men began life with small means. Pence save soon become shillings, and shillings pounds; hundreds become thousands, and thousands millions. If these men had said, 'What is the use of these few coppers? they are not of much value, and we will just spend them, and enjoy ourselves as we go'—they would never have risen to wealth. If a boy, by self-denial, contrives honestly to gain and save a *few* pounds, *more* will easily follow.

‘Little strokes fell great oaks.’

Benjamin Franklin shrewdly says:—‘Beware of little expenses : a small leak will sink a great ship.’

Lay it down as a standing rule to *waste nothing*.

For example, never send away a rough plate from table, as is too often done, even where there are no animals to save such food from being washed out and utterly lost. We have actually heard people tell their children not to make their plates clean, as if a dog had licked them, and as if they themselves were starved !

*On the other hand, our own excellent mother*

used to say that 'all the wisest men in the world could not make one grain of corn; therefore, let nothing whatever be lost that is good for food.' 'Waste not, want not' Her teaching was right; the other decidedly wrong.

As William Penn truly observed :—

'He that is taught to live upon little, owes more to his father's wisdom, than he, that has a great deal left him, does to his father's care.'

Have the courage to discharge a debt while you have the money in your pocket.

Have the courage to do without that which you do not need, however much you may admire it.

**Have the courage to wear your old garments till you can afford to pay for new ones.**

**In matters of dress, don't throw aside half-worn clothes—hats, neck-ties, gloves, boots, &c.—whenever you get others 'for best.' First obtain money's value, in wear, out of them ; and when at length they come to be legitimately cast off for good—the time for doing so being determined by what you can reasonably afford—let them be at once judiciously bestowed where they can have yet another lease of usefulness.**

**Before determining to make any purchase, consider well whether you cannot get along without it. Some people make themselves**

poor because they can't resist the temptation of buying bargains.

As Ben Johnson pithily puts it :—

‘ Learn to be wise, and practise how to thrive,  
That would I have you do ; and not to spend  
Your coin on every bauble that you fancy,  
Or every foolish brain that humours you.’

Truly they are the richest whose wants are the fewest. Should an article be really necessary, then get it of good quality, in the best and cheapest market, and always purchase with ready money. Never wear clothing that is not already paid for ; make this a standing rule, and avoid debt as you would the deadly coils of a boa-constrictor.

Douglas Jerrold wrote :— ‘ Of what a

hideous progeny of ill is debt the father !  
What lies, what meanness, what invasions of  
self-respect, what cares, what double-dealing !  
How in due season it will carve the frank,  
open face into wrinkles ; how like a knife it  
will stab the honest heart !'

'Never buy,' says Francis Osborn, 'but  
with *ready money* ; and be drawn rather to  
fix where you find things cheap and good,  
than for friendship or acquaintance, who are  
apt to take it unkindly if you will not be  
cheated. For if you get nothing else by  
going from one shop to another, you shall  
gain experience.'

Franklin calls it madness to run in debt  
for superfluities : 'We are offered,' says he,

by the terms of this sale, six months credit; and that, perhaps, has induced some of us to attend it, because we cannot spare the ready money, and hope now to be fine without it. But, ah! think what you do when you run into debt; you give to another power over your liberty. If you cannot pay at the time, you will be ashamed to see your creditor; you will be in fear when you speak to him; you will make poor, pitiful, sneaking excuses, and, by degrees, come to lose your veracity, and sink into base, downright lying; for, the second vice is lying, the first is running in debt . . . and again, to the same purpose, Lying rides upon debt's back . . . Though I had at first determined to buy stuff

for a new coat, I went away resolved to wear my old one a little longer. Reader, if thou wilt do the same, thy profit will be as great as mine.'

Shakespere gives the following admirable piece of advice on this matter, which, though well-known, can bear repeating:—

'Neither a borrower nor a lender be ;  
For loan oft loses both itself and friend,  
And borrowing dulls the edge of husbandry.  
This above all : to thine own self be true,  
And it must follow, as the night the day,  
Thou canst not then be false to any man.'

Sir Thomas Browne, in a letter dated December 27th, 1680, thus wrote to his son Edward :—

‘God send you wisdome and providence,  
to make a prudent use of the moneys you  
have from mee, beside what you gett and  
otherwise. Least repentance come too late  
upon you, consider that accidental charges  
may be alwayes coming upon you, and the  
folly of depending or hoping to much upon  
time turnes yet to come; since yeares will  
creepe on, and impotent age accuse you for  
not thincking early upon it . . . There-  
fore consider well that you are not likely to  
playe in this world, or in old age, and be  
wise while you are able to gett, and save  
somewhat against a bad winter, and uncer-  
taintie of times. God blesse you all.

‘Your loving father,

‘THOMAS BROWNE’

Give no quarter to intoxicating liquors, but shun them, from the mildest of ales to the fieriest of spirits. Used as beverages, these drinks not only do no good to the human frame, but they do positive and permanent harm both to person and pocket.

Rev. C. H. Spurgeon says to boys :—  
'Water is the strongest drink. It drives mills ; it's the drink of lions and horses, and Samson never drank anything else. Let young men be teetotallers, if only for economy's sake. The beer money will soon build a house. If what goes into the mash-tub went into the kneading-trough, families would be better fed and better taught. If what is spent in waste were only saved against

a rainy day, workhouses would never be built. The man who spends his money with the publican, and thinks the landlord's bow and "How do you do, my good fellow?" means true respect, is a perfect simpleton. We don't light fires for the herring's comfort, but to roast him. Men do not keep pot-houses for labourers' good; if they do, they miss their aim. Why, then, should people drink "for the good of the house?" If I spend money for the good of any house, let it be my own, and not the landlord's. It is a bad well into which you must put water; and the beerhouse is a bad friend, because it takes your all and leaves you nothing but *headaches*. He who calls those his friends

who let him sit and drink by the hour together, is ignorant, very ignorant. Why, Red Lions, and Tigers, and Eagles, and Vultures, are all creatures of prey, and why do so many put themselves within the power of their jaws and talons? Such as drink and live riotously and wonder why their faces are so blotchy and their pockets so bare, would leave off wondering if they had two grains of wisdom. They might as well ask an elm-tree for pears as look to loose habits for health and wealth. Those who go to the public-house for happiness, climb a tree to find fish.'

As Lord Derby lately pointed out, every glass of beer that is swallowed represents the average value of a square yard of land.

in all its forms of nastiness—  
erschaum, cigar, cutty-pipe, or  
igarette, snuff, or quid—injures  
he nervous tone, injures digestion,  
ial forms of disease, and in various  
suredly shortens life. While these  
less, its effects upon all—opinion  
ed only as to the extent of its  
he first medical authorities are  
that its use is, in every case,  
*hurtful to the young*; because it  
retards growth, and produces  
erangement.

asted on drink or tobacco may,  
ell be saved. Apart from the  
y done to health, the money as-

pect of the question is surely worthy of consideration.

‘Without economy,’ says Dr. Johnson, ‘none can be rich, and with it few can be poor.’ He also adds :—‘Economy is the parent of integrity, of liberty, and of ease ; and the beauteous sister of temperance, of cheerfulness, and health ; and profuseness is a cruel and crafty demon, that gradually involves her followers in dependence and debts ; that is, fetters them with “irons that enter into their souls.”’

‘The most trifling actions,’ says Benjamin Franklin, ‘that affect a man’s credit are to be regarded. The sound of your hammer at five in the morning, or nine at night, heard

by a creditor, makes him easy six months longer ; but if he sees you at a billiard-table, or hears your voice at a tavern, when you should be at work, he sends for his money the next day ; demands it before he can receive it in a lump.

‘Beware of thinking all your own that you possess, and of living accordingly. It is a mistake that many people who have credit fall into. To prevent this, keep an exact account, for some time, both of your expenses and your income. If you take the pains at first to mention particulars, it will have this good effect : you will discover how wonderfully small trifling expenses mount up to large sums, and will discern what might

have been, and may for the future be saved, without occasioning any great inconvenience.

‘In short, the way to wealth, if you desire it, is as plain as the way to market. It depends chiefly on two words, *industry* and *frugality*; that is, waste neither *time* nor *money*, but make the best use of both. Without industry and frugality nothing will do, and with them everything.’

‘Remember that time is money. He that can earn ten shillings a-day by his labour, and goes abroad or sits idle one-half of that day, though he spends but sixpence during his diversion or idleness, ought not to reckon that the only expense; he has really spent, or rather thrown away, five shillings besides.’

‘Remember that six pounds a y  
 a groat a day. For this little sum  
 may be daily wasted in either time or  
 unperceived) a man of credit may,  
 own security, have the constant pos  
 and use of a hundred pounds. So much  
 stock, briskly turned by an industrious  
 produces great advantage. . . . W  
 neither time nor money, but make the  
 use of both. . . . He that gets all he  
 honestly, and saves all he gets (necessar  
 penses excepted), will certainly become r  
 if that Being who governs the world, to v  
 all should look for a blessing on their h  
 endeavours, doth not in His wise provi  
 otherwise determine.’

The depositing of very small sums, frequently added to, and allowed to lie at compound interest, accumulates and mounts up in shorter time and to a far larger sum than many ordinary people—to say nothing of the careless, or spendthrifts—imagine to be possible. ‘Take care of the pence and the pounds will take care of themselves.’ Never despise beginnings, however small. Little drops of rain begin mighty rivers, and, at the source, if on the watershed, even a pebble may determine whether the tiny stream is to flow north, south, east, or west. Drops at once begin to make channels for themselves; and so with habits; a little money once

saved, or a little knowledge acquired, more will naturally and easily follow.

Be industrious and frugal; and, whatever your income be, live within it.

'The injury of prodigality,' says Confucius, 'leads to this, that he who will not economize will have to agonize.' Or, as Dickens puts it:—'Annual income, £20; annual expenditure, £19 19s. 6d.; result, happiness. Annual income, £20; annual expenditure £20 os. 6d.; result, misery.'

Many are needlessly led into difficulties through a lavish and spurious hospitality. Shakespeare says:—

'Those friends thou hast, and their ador-  
tried,

Grapple them to thy soul with hoops of steel ;  
But do not dull thy palm with entertainment  
Of each new-hatch'd, unfledged comrade.'

The power of a penny is something marvellous, if people would only realise it and think of the vast number of things it can do. When saving habits are once fairly formed, the foundations of fortune are already securely laid ; without economy and the squaring of expenditure to income, the richest man will soon become poor ; and, as for peace of mind, why it is not to be looked for, where people require to rack their wits in vain attempts to make the two ends meet.

'The privilege,' said Garfield, 'of being a young man is a great privilege ; and the

privilege of growing up to be an independent man, in middle life, is a greater.'

'The Bible,' observes Major M. H. Bright, 'always inculcates economy; not for the sake of hoarding, but for the sake of owing no man anything, and for the sake of having something with which to relieve the poor and sick, while contributing also to send the Gospel throughout the earth.' Be wise and follow the Scripture injunction, 'Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and

steal ; for where your treasure is, there will your heart be also.'

And, should earthly riches be acquired, let it ever be remembered that those possessing them are only stewards of God's mercies, and that talents—be they few or many—are not given, but only lent, and committed to our care, to be used for the Master in Heaven.

## HOW MUCH OW'ST THOU ?

Luke xvi. 1-12.

'How much ow'st thou ?'

Is said to each, by the great Lord of earth  
and heaven ;

For all of good we have is only lent, not given.

‘How much ow’s’t thou?’

The children of this world are prudent in  
their day,  
And gather wealth, from which they soon  
must pass away.

‘How much ow’s’t thou?’

Should’s’t thou, with hopes beyond the grave—  
a child of Light—  
Less eager strive than they whose only goal  
is night?

‘How much ow’s’t thou?’

Be here a good and faithful steward, just and  
wise,  
So shalt thou lay up lasting treasure in the  
skies.

‘How much ow’s’t thou?’

Though poor thy earthly lot, yet seek thou,  
in His sight,  
*The blessing of the ‘inasmuch,’ or widow’s  
mite.*

‘ How much ow’s’t thou ?’

The Master’s time is not thine own to waste  
or spend ;  
Work while ’tis called to-day :—the longest  
day must end.

‘ How much ow’s’t thou ?’

The influence He gives thee, be it great or  
small,  
In thy good Master’s service, seek to use it all.

‘ How much ow’s’t thou ?’

Each talent—genius, intellect, or gift—of thine,  
If consecrated, star-like, will the brighter shine.

‘ How much ow’s’t thou ?’

O’er all thou hast and art, a faithful steward be,  
That, when the Lord appears, ‘well done’ may  
welcome thee !

How much ow'st thou?  
Spend on sleep and health, to gain an  
earthly gaol:  
Best be to lay up treasure for thy soul.

How much ow'st thou?  
See, that, when clay dwellings fall, the soul  
may rise  
To soar to everlasting mansions in the skies.

'How much ow'st thou?'  
Lord from Heaven, who spake this  
parable, is He  
Who 'shall appear' as Judge,—who gave His  
life for thee.

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## CHAPTER VI.

### **Manners.**

**B**E courteous, frank, obliging, always 'in honour preferring one another.'

Nothing is lost, but almost everything is to be gained, by the observance of what Milton finely characterises as—

'Those graceful acts,  
Those thousand decencies, that daily flow,'  
from our 'words and actions.'

Perfect sympathy is the key to courtesy.  
Be courteous to all. Do good to all men.  
Speak evil of no one. Hear before judging.

Hold an angry tongue. Think before speaking. Be kind to the distressed. Ask pardon for all wrongs. Be patient toward everybody. Disbelieve most ill reports.

Ever show marked respect to those who are older, and who may, therefore, be supposed to know more than yourselves. It is a step gained, to know your ignorance. Many youths, who fancy themselves to be regular bricks, are only half-baked clay. Be willing to learn. Avoid rash assertions regarding things on which your information is defective or partial ; for, as Shakspeare says—‘ Modest doubt is the beacon of the wise.’ Humility is inseparable from all true progress. ‘As you grow in your art,’ said Gunod to a young



### III

poet, ' you will judge the great masters of the past as I now judge the great musicians of former times. At your age I used to say "I ;" at twenty-five I said "I and Mozart ;" at forty, "Mozart and I." Now I say "Mozart."

When you have occasion to differ from any one, whether he be your superior, inferior, or equal, do not flatly contradict him ; but while clearly and modestly stating your own opinion, always be careful to maintain respect and courtesy in your communications with others, making no claim to infallibility. In this way you will not only avoid making many erroneous statements, but, being open to correction, you

will thereby gain much accurate information and serviceable knowledge.

Never interrupt others who are speaking, even when tempted to try to get in a word edgeways ; avoid loud talking, and all rude awkward gestures. d  
br

Habit becomes almost a second nature, therefore too great importance cannot be attached to the formation of habits. It is more difficult to eradicate the bad than to form the good. Ovid says:— a

‘ Ill habits gather by unseen degrees,  
As brooks make rivers, rivers run to seas ;’ j

and Shakspeare, ‘ How use doth breed a habit in a man !’ while elsewhere he observes:—

‘ A little fire is quickly trodden out,  
Which being suffered, rivers cannot quench.’

Countless little things that boys do, or  
don’t do, very plainly tell what their up-  
bringing has been ;

‘ Not mighty deeds make up the sum  
Of happiness below,  
But little acts of kindness,  
Which any child may show.’

Always be kind and considerate to the  
aged, the infirm, and the helpless, whether  
young or old ; also befriend and, whenever  
you can, protect the lower animals from  
cruelty of any kind. They are God’s  
creatures ; He hears their cry ; and ‘ not a  
sparrow can fall to the ground ’ without Our

Father ; it is also written, ‘ not one of them is forgotten before God.’ ‘ A righteous man regardeth the life of his beast, but the tender mercies of the wicked are cruel.’

It is always pleasing to see kindness and other marks of good breeding ; while traits of rudeness, ignorance, and vulgarity grate harshly on those who love refinement, and are painful to all. Therefore avoid any approach to rough horse-play ; if you respect yourself, you will be respectful to others. Cowper writes:—

‘ The man that hails you Tom or Jack,  
And proves, by thumping on your back,  
His sense of your great merit,  
Is such a friend, that one had need  
Be very much his friend indeed,  
To pardon, or to bear it.’

‘Know thou,’ said St. Francis of Assisi, ‘that courtesy is one of God’s own properties, Who sendeth His rain and His sunshine upon the just and the unjust, out of His great courtesy. And verily Courtesy is the sister of Charity, who banishes hatred and cherishes love.’

Many of the little things, which mark such differences in behaviour, are apparently so very trivial, that even to name them in print seems giving them an undue importance ; and yet, in reality, it is scarcely possible to do so—for, next to integrity, ability, and industry, a young man’s success in life very largely depends upon pleasing manners and a good address. In fact, as Sydney Smith observed,

‘Manners are the shadows of virtues.’ And Dean Swift shrewdly said, ‘A man is known by his company ; and his company by his manners.’

We, therefore, venture to note a few things which boys should avoid, if they wish not only to progress, but to get smoothly and pleasantly along in the world.

Cleanliness is said to be next to godliness, and in point of fact it generally accompanies it—whereas ignorance, superstition, and dirt go together. Therefore, never come to table with dirty hands or uncombed hair. Keep your nails scrupulously clean, and on no account let them exhibit a black-edged

border, as if they were in mourning for departed soap.

Do not plant your elbow, on the table-cloth, and sit like a pyramid over your plate. In eating food, do not make the knife do duty for the fork ; on no account raise it to your lips ; always hold it by the handle ; and, when at breakfast, lunch, or tea, never use it for helping yourself to butter—the butter-knife is there for that purpose.

Do not aim at securing the tit-bits and best morsels for yourself ; keep your eyes about you, and your wits alive, so as quietly and gracefully to anticipate the wants of others seated at the same table. Never allow anything, such as a fish-bone, a plum-stone,

remove it with spoon or fork, and c  
it down. Don't throw things on th  
litter it with crumbs. Learn to eat n  
and without opening your mouth w  
frog, at every bite you masticate ;  
fingers out of your mouth, and c  
your teeth at table. Pick and clea  
thoroughly after every meal, in the l  
bedroom. When stirring tea do

your clothes ; such habits, besides being very unseemly, go far to spoil the beverage itself, by allowing its delicate aroma to escape ; for no more effectual plan, than such stirring or pouring out, could be devised for rendering tea insipid.

When you enter a room don't appropriate the best seat. Never put on, or take off your boots in a public sitting-room ; nor be there in your stocking-soles. Have one fixed place for your slippers, so that you yourself can find them when wanted ; on putting them off, don't kick them about and leave them lying anywhere, but always return them to their own place. If you are practising music, al-

ways close the piano or harmonium after using it, in order to keep out the dust.

When God's Word has been read at prayers, do not suddenly shut the book, slamming its sacred pages together with a loud noise, and then irreverently pitch it down on the table, as if it were something you were glad to be quit of and done with. Outward decorum is seemly, but it ought to proceed from inward reverence, and to be the sincere outcome of the heart.

Some one says that, in Life, it is a great mistake 'to worry ourselves and others with what cannot be remedied; not to alleviate all that needs alleviation as far as lies in our power; not to make allowances for the


infirmities of others ; to consider everything impossible that we cannot perform ; to believe only what our finite minds can grasp ; to expect to be able to understand everything. The greatest of mistakes is to live only for time, when any moment may launch us into eternity.'

Be pure in thought, word, and deed. 'It is a good thing to be 'strong and free' physically ; it is still better to be so morally . . . Speak truly, live truly, act truly. Be strong to resist whatever is of evil. . . Be able to say "No," to mean it, and to stick to it, though the wary tempter have a tongue as smooth as oil, and as musical as a siren's note. Avoid the very first step in

Wasps attack the finest fruit ; don't be put down by ridicule.

'The prices of martyrs' ashes,' says Fuller, 'rise and fall in Smithfield market. However, their real worth floats not with people's fancies, no more than a rock in the sea rises and falls with the tide. St. Paul is still St. Paul, though the Lycaonians now would sacrifice to him, and presently after would sacrifice him.'

*Remember the words, ' He that soweth to*



his flesh shall of the flesh reap corruption ;  
but he that soweth to the Spirit shall of the  
Spirit reap life everlasting.'

Not only avoid using oaths, or any approach  
to an oath, but give no quarter to improper  
words and slang phrases. These are not only  
wrong in themselves, but are vulgar in the  
extreme, whether uttered by high or low.

While it is praiseworthy to be scrupulously  
clean and tidy, shun overdress, extreme  
fashions, and all fopperies—such as effemin-  
ately parting your hair in the middle, so as  
to show 'a little white lane down the front of  
your head,' or the wearing of conspicuous  
jewellery, either sham or real. In all people,  
but more especially amongst the young, such

tendencies arise from a love of display, which always savours of vulgarity. Be quiet and unobtrusive in mind, manner, and dress ; and, for your adornment, seek rather 'the ornament of a meek and quiet spirit.'

Be sincerely what you seem, and never be ashamed to say 'I do not know' when you are ignorant of anything ; or to say, either in regard to time or money, 'I cannot afford it,' when you know that you can't.

Consider well *before* you say 'Yes ;' and be able, on right occasions, decidedly and firmly to say 'No.'

In all that you do, be *thorough*, and ever strive bravely and manfully to do your duty

both to God and man ; for as Wordsworth  
finely puts it :—

‘The primal duties shine aloft, like stars ;  
The charities that soothe, and heal, and bless,  
Are scattered at the feet of Man, like flowers.’

## CHAPTER VII.

### Conclusion.

' Life is real ! Life is earnest !  
And the grave is not its goal ;  
Dust thou art, to dust returnest,  
Was not spoken of the soul.

Not enjoyment, and not sorrow,  
Is our destined end or way ;  
But to act, that each to-morrow  
Finds us farther than to-day.


Let us then, be up and doing,  
With a heart for any fate ;  
Still achieving, still pursuing,  
Learn to labour and to wait.'

*Longf*

MANY of these matters to which we have alluded, perhaps, may to some of you seem very trivial, and scarcely worth saying so much about ; but we can assure you that the neglect of them may, in all likelihood, prove a very serious bar to your advancement in life.

The following little summary, inculcating, on boys, high thought, amiable words, courtliness, 'love of truth, and all that makes a man,' may be helpful to you :—

'Hold on to your tongue when you are ready to swear, lie, or speak harshly. Hold on to your hand when you are about to punch, scratch, steal, or do an improper act. Hold on to your foot when you are on the point of kicking, running off from study, or



associates seek your company, and invite  
to join in their mirth, games, and  
Hold on to your good name at all times  
it is of more value than gold, high place  
fashionable attire. Hold on to the truth  
it will serve you well, and do you  
throughout eternity. Hold on to virtue  
is above all price to you at all times  
places. Hold on to your good character  
it is, and ever will be, your best wealth

Boys, and even 'children of a

growth,' are always looking forward and busily occupying themselves with—

‘Something evermore about to be.’

The boy eagerly anticipates coming manhood ; but old age seems so very far away—scarcely within measurable distance—that it does not immediately concern him, if at all. But youth is the time to lay the foundations for happy manhood and a green old age ; and, if the many good advices given are followed, the following experience, given by the late Dr. Guthrie, will also be yours :—

‘They say I am growing old because my hair is silvered and there are crow’s-feet on my forehead, and my step is not so firm and

elastic as of yore. But they *are mistaken*.  
That is not I. The brow is wrinkled, *but the*  
brow is not I. This is the house in which I  
live. But I am young, younger than ever I  
was before.'

This way of putting it is true, in the highest  
sense, for—

'We live in deeds, not years ; in thoughts,  
not breaths ;  
In feelings, not in figures on a dial  
We should count time by heart-throbs. He  
most lives  
Who thinks most, feels the noblest, acts the  
best.'

It has been remarked, that 'gentility is  
neither in birth, wealth, manner, nor fashion,  
*but in mind,*'—A high sense of honour, a

determination never to take a mean advantage of another, an adherence to truth, delicacy and politeness towards those with whom we have dealings, are the essential characteristics of a gentleman.

We would call attention to an admirable passage in a letter written by Dr. Guthrie to one of his sons in 1858. The worthy doctor mingled in society of all kinds, from the highest Court circles, down to the humblest crofters, and was familiar with the shady side of life in the lowest wynds, closes, and back slums of our great cities. Possessing sharp insight into character, and a shrewd knowledge of the world, in his own personal manner, he exemplified all that was most graceful

and becoming in a Christian and a gentleman. His words, therefore, carry weight, and are entitled to respectful consideration :—

‘Amenity of manners,’ says he, ‘is one of the most important things that you can cultivate. I have been propounding it for years, as the result of a long and large observation on mankind, that a man’s success in life, in almost every profession, depends more on his agreeable, pleasant, polite, kind, and complaisant manners than on anything else. I don’t want you to profess anything that is not true ; but you cannot be too studious of saying and doing things that will please others, and saying and doing nothing, unnecessarily, which will in the slightest

degree hurt them or grate on their self-complacency ; when you have to differ from them, do it with all possible reluctance and modesty, and when duty requires you to refuse any request, do it with the utmost politeness and tenderness.'

It is said that Baron Rothschild had the following alphabetical list of maxims framed on his bank walls :—

Attend carefully to details of your business.  
Be prompt in all things.  
Consider well, then decide positively.  
Dare to do right, fear to do wrong.  
Endure trials patiently.  
Fight life's battle bravely, manfully.  
Go not into the society of the vicious.  
Hold integrity sacred.

... promptly.  
... the veracity of a friend.  
... counsel of your parents.  
... y rather than principle.  
... ste not, handle not intoxicating

... sure time for improvement.  
... upon the threshold of wrong.  
... fully over your passions.  
... everyone a kindly salutation.  
... to discouragement.  
... labour for the right :—  
... success is certain.

a  
and  
and  
look  
‘ God  
The  
So

Wealth when acquired and rightly used is a great power for good. It can be used not only for one's own comfort and that of one's family, but also to promote the welfare of others. It secures the blessedness of giving—the sweet indulgence of alleviating human suffering. 'It furnishes the means of encouraging and promoting art, science, literature, morality, and religion. It secures rest from turmoil and anxiety at the close of life, and leisure to look forward to eternity.'

'God for His service needeth not proud work  
of human skill ;  
They please Him best who labour most to do  
in peace His will.  
So let us strive to live, and to our spirits will  
be given

Such wings as, when the Saviour calls, shall  
bear us up to heaven.\*

St. Clement truly and shrewdly says:—  
'Wealth is like a viper, which is harmless if  
man knows how to take hold of it; but if  
he does not, it will twine round his hand and  
bite him.'

Whether we have little or much, if God  
add His blessing thereto, with a contented  
spirit we shall have enough, for—'The path  
of the just is as the shining light, that shineth  
more and more unto the perfect day'  
Thomas Brookes, the old Puritan divine  
says:—'If you only have candle light, bless

---

\* Wordsworth.



God for it, and he will give you starlight. When you have got starlight, praise God for it, and he will give you moonlight. When you have got moonlight, rejoice in it and He will give you sunlight. And when you have got sunlight, praise Him still more, and He will make the light of your sun as the light of seven days, for the Lord Himself shall be the light of your spirit.'

Then, as James Montgomery writes :—

' Onward, onward, may we press  
Through the path of duty ;  
Virtue is true happiness,  
Excellence true beauty.  
Minds are of celestial birth,  
Make we then a heaven of earth.

Closer, closer, let us knit  
 Hearts and hands together,  
 Where our fireside comforts sit,  
 In the wildest weather ;  
 O, they wander wide who roam  
 For the joys of life from home.'

'Now,' says Francis Osborn, 'if it be your fortune to leave your native country, take these directions from a father, wearied (and therefore possibly made wiser) by experience.

'Let not the irreligion of any place breed in you a neglect of *Divine Duties*; remembering that God heard the prayers of Daniel in Babylon, with the same attention He gave to David in Sion.'

The accomplished Sir Walter Raleigh, who *himself* was the very pink of courtesy and

Chivalry, in his admirable 'Instructions to his Son,' recommends him to choose only virtuous persons for his friends; warns him against flatterers; recommends him to avoid private quarrels; instructs him how to preserve his estate—by looking well after it; by never spending anything before he has it, for borrowing, he says, is 'the canker and death of prosperity;' and by avoiding suretyship; counsels him regarding the choice of servants; warns him against gay costly garments—for, says he, 'these will soon wear out of fashion, but money in thy purse will ever be in fashion, and no man is esteemed for gay garments, but by fools and women; tells him that

warningly points out the man  
veniences, beastliness, and  
mind and estate, that follow  
habits ; Sir Walter Raleigh the  
valuable treatise with the follow  
which, as a fitting conclusion  
on parting, we earnestly con  
Boys :—

‘ Let God,’ says he, ‘ be thy  
Director in all thy actions ’

or thy purse ; resolve that no man is wise or safe, but he that is honest.

‘Serve God, let Him be the author of all thy actions, commend all thy endeavours to Him that must either wither or prosper them ; please Him with prayer, lest if He frown He confound all thy fortunes and labours like the drops of rain on the sandy ground : let my experienced advice and fatherly instruction sink deep into thy heart. So God direct thee in all His ways, and fill thy heart with His grace.’

#### SWEET HOME.

Returning to die, o'er the North sea-foam,  
From a genial clime or a torrid zone,

The Icclander sings of his jökul-home  
 As the fairest land that the sun shines on  
 And so, with the child of the tropic sun,  
 Or the mountain-dweller—the Swiss, or  
 Scot—  
 The land of his birth is to every one  
 Still the fairest clime and the dearest spot  
 On the earth, and ne'er forgot !

For, there, the fireside of our Childhood's  
 home,  
 With its flickering glamour and crimson  
 glow  
 Shed o'er life's waves, while we weary roam,  
 Keeps a lane of light to the long ago :—  
 To Father and Mother's unselfish care,  
 To our sisters dear, and our brothers too :—  
 Fond Memory, magnet like, trembles there ;  
 To the one lov'd point, it is ever true,  
 When the heart would joy renew !

One after another, our dear ones leave,  
And, by earthly homes, they are no more  
known ;

By this would our Father have men perceive  
That the Heav'n's more home-like because  
they've gone

To 'mansions prepared,' from of old, for all  
The redeem'd, who answer, with joy, His  
'Come !'

For His voice is divinely musical,  
And the light of His eyes worth all the  
gloom

Of the path that leads us HOME !



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